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MAN'S

Capricious, petulant, and tyrannical

CONDUCT

TOWARDS

THE IRRATIONAL AND INANIMATE PART

OF

THE CREATION,

Inquired into and explained.

BEING

The Concluſion of what the AUTHOR of an ESSAY ON THE DEPRAVITY AND CORRUPTION OF HUMAN NATURE, in Oppoſition to ſeveral late Writers, had to offer on that Subject.

Καιρεῖόν ἐστιν, ἄνδρες, τὸ τῦ φιλοσόφυ σχολεῖον· ἐ δεῖ ἢ σθένας ἐξελθεῖν, ἀλλ' ἀληήσανλας· ἔρχεσθε γὰρ ἐχ ὑγιεῖς· Ἀρριαν. Ἐπικ. βιϐ. τριτ. κεφ. κγ'.

BY THOMAS O'BRIEN MAC MAHON.

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GR. III
BR. MUS.

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Man's

Man's capricious, petulant, and tyrannical Conduct

TOWARDS

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Inquired into and explained.

CHAPTER THE FIRST.

INTRODUCTION—*Man ambitions and labors for* empire *over the irrational and inſenſible creation. His pride and vanity receive encreaſe from every act of* authority *he exerciſes over them.—A familiar illuſtration of this truth.*

ALTHOUGH the malignity of fallen Man may ſeem moſtly directed againſt *his own Species*, whom he takes all methods of rendering ſubſervient to *his will*, other creatures however, as well the *irrational* as thoſe

which are *inanimate*, he ſtudies, with an ardor little leſs remitting, to reduce to a ſtate of equal *dependance*. This *intire* ſubjection to himſelf, to which he endeavours to make all Beings conform, is the *fundamental* point both of his faith and practice. A Polytheiſm or divided worſhip is not at all conſiſtent with either his principles or conduct; he, by every deliberate action, word, and motion, proclaiming "*opportunely and importunely*" that no ſort of adoration ought to be paid but to *one object only*. If then, by not ſerving the true *unity* of the Godhead, he in effect abandoned it, and, as far as he was able, ſunk it into annihilation, it was only in order to ſet up the above imperfect reſemblance thereof. The reſemblance I mean, is no other than HIMSELF. To this, (I ſpeak of the unity of Man's own ſubſtance) does he *finally* refer *all things viſible and inviſible*. His very Maker, while he continues in the ſtate we all along ſuppoſe him, that is, in one not rendered juſt by our Saviour's ſanctifying grace—his very Creator, I again ſay, he muſt really labor to ſtrip of all authority, that he, equally with the

creatures, may be intirely ſubject to our man's *power*. Thus does he ſtill aim at eſtabliſhing the worſhip of a *ſingle* object, to wit, *himſelf*. For at a time that he tends to deſtroy God, the real unity, he does it only, as was juſt ſaid, to place himſelf *in his ſtead*; though but a faint likeneſs of the Creator's unity, to which, as we have ſhewn in the beginning of our former Eſſay, he is ſo extremely averſe.

Of Man's perpetual ſtruggles *for power* with God, the ſpiritual, rational, brute, and lifeleſs creation, the daily war he wages with one or more of his own ſpecies, is the moſt perceptible, and eaſieſt deſcribed. The next moſt obvious, though it was never, that I can learn, treated of further than in ſome few lines, occaſionally thrown out by two or three authors, who made no attempt to enter into any circumſtantial detail of, or deliver any explanatory reaſoning thereon—the conteſt, I ſay, moſt viſible to us, next to Man's inceſſant combats with his own ſpecies, is the one he carries on, againſt the *irrational and inanimate* part of the world, in order to compel *them* alſo to comply with his deſires *in all things*.

His fights with the Angels and their Creator for *ſuperiority* are the moſt difficult to be depicted, though no leſs real than thoſe he is engaged in with his own ſpecies, of which we ſpoke largely in our laſt treatiſe, or than theſe with *brutes and ſenſeleſs things*, of which we undertook to give an account in the preſent diſcourſe *.

Before

* If it ſhould be aſked, why the ſtyle and method of this diſſertation are ſo much inferior to thoſe of the former, I can give no other reaſon, but that the being more intereſted in the inquiry, which was the ſubject of the laſt performance, rendered its diction and arrangement more tolerable. Beſides in the abovementioned diſputation, little aſſiſtance as the author derived from the writings of others, ſtill he borrowed ſome. Here he is totally deſtitute of either guide or companion; and is left to make his way, in the preſent queſtion, intirely by himſelf, without the leaſt ſhadow of even an aiding hint, that he can remember, either from any antient or modern writer, except the few lines he quoted above from *Mallebranche*. It is however hoped the novelty, and perhaps acuteneſs and ſolidity, of ſome of the ſolutions given on this difficult, and hitherto unexplored inquiry, will make amends for the barrenneſs and ſlovenlineſs of expreſſion with which it is written; eſpecially as the author conveys his meaning as clearly as before, except, perhaps, in the few Metaphyſical alluſions introduced into the work.

It

Before we begin to treat of Man's *tyranny* and *miſconduct*, towards Creatures of an inferior ſpecies, it may be proper to premiſe, that the following ſhort but ingenious hint, thrown out by father *Mallebranche*, is the only aſſiſtance the writer has had upon this ſubject, and indeed what firſt induced him to conſider it with any particular attention. To avoid weakening or diſfiguring the paſſage by a tranſlation, I ſhall copy it in his own words.—He ſays,

" Les Bêtes qui ont beſoin, comme les " chiens, de *flechir* ceux avec leſquels " elles vivent, ont d'ordinaire leur machine " diſpoſée de maniere, qu'elles prennent " l'air qu'elles doivent avoir par rapport à

It would be unjuſt to impute to him as a fault, the vulgarity of language uſed by the ſpeakers in the preſent Eſſay. Such a ſtyle was intentionally choſen to denote their being of the lower order of people, which rank of men, as it is more undiſguiſed, is, for that reaſon, more open to obſervation. It is hoped, when the writer ſpeaks in his own perſon, no ſuch vulgariſms will be diſcovered, or very rarely: for however ſtiff, barren, aukward, flat, ill-choſen, flighty, over-vehement, inharmonious or improper, his expreſſions may often appear, he was not hitherto charged with being vulgar.

" ceux qui les environnent ; car cela eſt " *abſolument neceſſaire* pour leur conſerva- " tion. Et ſi les oiſeaux ou quelques " autres animaux n'ont point la diſpo- " ſition du corps propre pour prendre cet " air, c'eſt qu'ils n'ont pas beſoin de " *flechir* une puiſſance dont ils peuvent " par la fuite éviter le *courroux*, et dont " ils peuvent ſe paſſer pour la conſervation " de leur vie." Recherche de la verité chap. 7. livre v. tom. II. Par. 1677.

It then appears that Man, who is the power here ſpoken of, deſires *Dominion* over the irrational creatures : that is, he covets that, by their external appearance and carriage, they ſhould *ſeem* to eſteem and love him. And really nothing can be more certain than his having this deſire ; and behold the reaſon, why he perſecutes ſo ſeverely ſuch of them as ſeem to conſider him with leaſt reſpect, and to avoid his company the moſt. With what pleaſure, for example, does he ſeize a *bird*, if it comes within his reach, though commonly of no ſort of uſe to him ! What is this but virtually, though not always in a manner to be underſtood by others or even himſelf, ſaying :

' This

'This creature thought, by its ſkill in 'flying, to be out of my power, but be-'hold it taken; ſee, *I* have made it my 'captive.'

This advantage, trivial as it may appear, *raiſes* him in his own opinion, as he hopes it alſo will in that of others. Upon this occaſion, as on all others where the flattering contemplation of his own merit and power comes in queſtion, he overlooks a multitude of conſiderations, which, one would think, ought naturally preſent themſelves to him, and leſſen, or rather totally baniſh, all theſe abſurd pretenſions to *excellence* and *ſuperiority*. He will not reflect, that though he has caught that *ſingle* bird, it was not by his ſuperior ſkill in *flying* he became maſter of it; and that therefore he is *excelled* by the bird in that particular. No—he will not ſay a ſyllable about this: nor would he be obliged to a perſon for reminding him of it. He will deign to utter no accents but thoſe of *haughty exultation*, ſuch as

'*I* have taken it, and I rejoice:'

and then, addreſſing himſelf to others;

'Rejoice with *me*, and praiſe *me*, be-
'cauſe *I* have taken it.'

Neither will he ſtoop to conſider that though he has, or ſeems to have, power over that *ſingle* bird, there are ſtill millions of them, over whom he has not the leaſt *authority*, who fly every hour over his head, without loving or fearing him, and, what is ſtill more mortifying, without even condeſcending to honor him with their leaſt *notice*. Such thoughts ſcarce ever occur to him, and if they do, they are very ill received. Suppoſing them, however, to force their way into his imagination, they at firſt humble him a little, but he ſoon recovers his own dear *favor*, and briſkly anſwers ſuch unwelcome thoughts to the following effect:

'Well, I am to be ſure very weak,
'and therefore very miſerable, becauſe I
'am only maſter of this *ſingle* animal—but
'I deſire no more—I need no more.
'There is then no occaſion to be din-
'ning my want of power continually in
'my ears; for this is the only one I de-
'ſired, and lo I have it. I did not wiſh
'for more; therefore am I not diſap-
'pointed, I did not attempt to take any
'more;

'more; therefore it is not ſo very clear
'I am *really* deficient of the ability of
'doing it. And as for thoſe who fly
'over my head, without heeding me—
'how can this be called one of my miſ-
'fortunes? Who ever heard me deſire
'to fly? As no one did, no body can ſay,
'I am diſappointed. Who knows but
'one of thoſe days I may fly over their
'heads? For the preſent I would not
'give a ſtraw * to be able to do ſo. But
'who can help laughing at your fancying
'me greatly mortified, when the birds paſs
'by me without looking at, and admir-
'ing me and my fine cloaths? Who can
'be ſilly enough, to loſe either deſire or
'thought, upon them or their admiration,
'who have properly neither thought or
'admiration to beſtow on any thing?
'Hereafter, however, I may make them
'change their note, and act as if they
'did really *notice* and *reverence* me. For

* The reader, if he chuſes, may conſult the twelfth Chapter of the Eſſay *on the Depravity and Corruption of Human Nature*, where it has been ſhewn, that a man, in order to preſerve the notions, he entertains of his own *importance*, undiminiſhed, will always endeavour to perſuade himſelf, he has not the *leaſt deſire* for whatever he *utterly deſpairs* of being able to bring to paſs.

'the

'the preſent, as I ſaid before, I have no 'occaſion either for them or their re-'ſpect.'

It is uncertain what he will do with the bird he has taken. He may perhaps preſerve it, as a viſible proof of his *Triumph*; or becauſe he likes to hear it ſing; or becauſe it may afford him diverſion in ſome other reſpect: all which entertainments, he will perſuade himſelf, it renders him through conſideration of his own *auguſt perſon*. It is very probable he will deſtroy his captive: and then unleſs he does ſo for the pleaſure of eating it, he acts juſt from the ſame motives, as when he ſlaughters men. Let us ſtill fancy him explaining the cauſe of his conduct himſelf with *a candor*, of which we ſhall find few examples in *real life*:

'I clearly perceive, you neither have the 'reſpect or affection for me, which I me-'rit from you, and covet you ſhould en-'tertain. Wherefore, as I fear no bad 'conſequences to myſelf by killing you, 'you ſhall immediately die. For I am 'determined, no ſuch diſreſpectful crea-'ture ſhall, by its moſt horrid crime of 'want of love for me, continue any longer 'to offend my ſight.'

CHAP.

CHAPTER THE SECOND.

Why Ladies, eſpecially unmarried ones, *entertain themſelves ſo frequently with* lap-dogs, ſquirrels, parrots, *&c.—as alſo why Children are ſuch cruel* teazers *and* killers *of little animals, and* breakers *of their inanimate play-things.*

THE ſatisfaction ladies take in their *lap-dogs*, may be accounted for in the following manner. Let the reader judge of the probability of the ſolutions, and, ſhould they not appear to him well-founded, favour us with explications, which ſhall bear a nearer reſemblance to truth.

The above-mentioned dog, that object of ſo much female attention, ſeems to have almoſt wholly monopolized his miſtreſs's good graces, firſt,

Becauſe, though he bears every appearance of meanneſs, petulance, ſloth, adulation, and cowardice, he ſeems to conſider the *perſon of the Lady* to whom he belongs *with regard*. This *ſingle* particular atones in her *intereſted* breaſt for

for the great number of baſeneſſes of which he is a ſtriking emblem, and would make her overlook every other poſſible imperfection, did he afford an equally lively repreſentation of them all. His inſolence to all others even endears him *ſtill more* to her *vile, admiration-ſeeking* ſoul, becauſe his attachment to her, contraſted with his curriſh enmity to every one elſe, appears greater and more deciſive. No matter how many he ſhall wantonly ſnarl at and bite: provided he fawns upon, and kiſſes his *equitable* miſtreſs, ſhe forgives him every thing. Nay, though ſhe will pretend to chide him for his impudent and contumelious treatment of other people, ſuch behaviour, in reality, *inhances* her fondneſs towards him.

Secondly, the Virginal Miſtreſs of our animal is a Maiden, not ſo much through choice as *compulſion*. She *longs* for the *moſt intimate familiarities*, with thoſe of the other ſex; but, to gratify her pride, vanity, or through ſome other ſelfiſh, though, *as yet*, more powerful conſideration, ſhe will not, at preſent, admit them. However, as ſhe *really* loves the amorous

amorous intercourſe, and that *vehemently*, ſhe is deſirous of indulging a repreſentation, however faint, of dalliances, which ſo conſtantly occupy her thoughts, and which it is not yet her convenience to enjoy in reality.

The careſſes then ſhe laviſhes on her dog, be it male or female, frequently bring to her mind, and entertain there, thoughts of the *embraces of men*, which her polluted imagination is for ever painting in colours the moſt *rapturouſly engaging*. Hence the delight ſhe takes in inceſſantly giving to, and receiving from, a beaſt, embraces which would certainly be extremely diſguſting to her, did ſhe not *connect* them in her *imagination* with ideas of the *luſtful pleaſures*, that have engroſſed ſo many of her faculties. We ſhall now endeavour to explain why ſingle women, but eſpecially *maidens*, are more attached to *lap-dogs*, &c. than *married* ones. The latter, frequently enjoying *in reality* the ſo-much wiſhed for *carnal intercourſe*, have not ſo much need to go in ſearch of ſuch diſtant *images* thereof, as the former. Moreover, the *experience* women, who have loſt

loſt their *virginal integrity*, acquired of the *degrading pleaſures* we ſpeak of, can no longer ſatisfy itſelf, in any ſort, with ſuch *remote* and altogether *inadequate* repreſentations of them, as are the bouncing, pawing, and ſlavering of little dogs.

Diligent obſervers may have alſo noticed, that *widows*, or other women who live in a ſtate of *celibacy* after having had a carnal intercourſe with men, reliſh the canine amuſement, we are treating of, much leſs than *Virgins*, and the reaſon of this difference, ſo far as it was not fully aſſigned already, ſeems to be the following.

Widows who had a lawful, as well as women who have had an unlawful, connection with men, never fail, by ſuch intercourſe, to contract a *groſſneſs*, or, if I may ſo call it, a *materiality* of ſoul, which will ſcarce be content without the moſt *thoroughly luſcious* repreſentations of the enjoyments they are ſlaves to, and ſuch as approach *neareſt* to, and ſupply the *livelieſt images* of, the reality. This *complete* likeneſs to the *amorous congreſs*, parrots, cats, ſquirrels, and lap-dogs are far from affording them: and therefore

we

we find the females in queſtion amuſing themſelves *much leſs* with theſe animals, than they did when *maidens*. With virgins, as was before obſerved, the caſe is not the ſame. They too, it is true, delight in the ſenſual pleaſures, they have not as yet experienced: but their imagination, in repreſenting ſuch pleaſures, does it generally with a mixture of *delicacy*, which other women, owing to the *carnality* we ſaid they fell into, are no longer capable of. Maidens commonly figure to themſelves familiarities with men, under the ideas of *embracings*, *doatings*, *languiſhings*, *union of ſouls*, &c. and though the more tumultuous and foul intimacies often preſent themſelves to their minds, it is ſeldom *ſingly*, and without being covered under the *veil* of the aforeſaid leſs indecent images.

But women *hackneyed in luſt* will very ſeldom admit ſuch *remains*, however trifling, of purity of thought. Types of luſt, in their *utmoſt groſſneſs* and *nakedneſs*, are the moſt welcome to their thoroughly *contaminated fancies*. *Appetite* in them has, in a manner, intirely diſcarded *ſentiment*: and they are, as much

much as it is poſſible, reduced to a level " with *the aſs and mule, which have no* " *underſtanding.*"

The laſt *diſtinction* I ſhall make on this head is, that even among females, who have not had carnal knowledge of men, the *gentleſt*, moſt *humane*, and leaſt *wild* with *wanton deſires*, are much more addicted to fondneſs for their little brute favourites, than maidens of a contrary temper. The reaſon may eaſily be inferred from what has been ſaid, in comparing them, in this particular, to married women and widows. That the ſofteſt and moſt delicate of the ſex, long for the carnal pleaſures we often hinted at, is moſt certain; but ſtill they covet them joined with an *excluſive attachment*, *tenderneſs of good-will*, *heart-felt affection*, and the like *refinements*, or ſtrainers, as Mr. Pope calls them, which more *robuſt*, *coarſe*, and *hot* women, are little anxious about. No wonder then the former ſhould delight ſo much in the *excluſive* fondneſs of their little dogs, which pictures to them that *monopolized* affection they wiſh for from their lovers, often with as much ardor as they even

do

do their *company in bed.* The more their imagination ſhall become *polluted* by laſcivious converſation, books, and pictures, or by gluttony and idleneſs, the leſs delight will they enjoy in the ſociety of their brute play-fellows. For then, as we ſaid was the caſe of women who had loſt their *virginal dignity*, their fancy, *ſet on fire* by the irreſiſtible heat of luſt, conſumes at once every former delicate idea, image, and emblem, and will for the future admit ſuch only, as inſtead of diminiſhing, contribute to *nouriſh* the *impetuous and impure flame.*

The third reaſon why ladies ſhew ſuch partiality to their *Pompeys*, their *Shocks*, and their *Cloes*, is the great *general* one, that affects men as well as them, I mean the unfortunate LOVE OF POWER. Theſe creatures, by the *attention* they pay, and the *obedience* they render their owners, flatter their *pride* extremely, eſpecially if the proprietors of them happen to be *females*, who, being conſcious of *leſs force* than the other ſex, more eagerly graſp at every thing, that may contribute to form, or cheriſh in them, an idea of their own *importance.*

This laſt hint will lead us to the reaſon, why children of both ſexes take more delight than perſons advanced in years ſometimes in embracing, but more commonly in *commanding*, *pulling*, *hawling*, and *torturing*, ſmall domeſtic animals. Theſe young *tyrants* *, on comparing them-

* No reader of Reflection will deny but children are, at all ages, actuated by the ſame paſſions as Men. There are, it is true, ſome affections better adapted to their early years—that is, in other words,—more natural ones; and thefe they are more apparently influenced by, than by inclinations, which, being leſs natural in themſelves, have not yet had time to force their way—take deep root in—and become habitual to them. Among the paſſions which betray themſelves ſooneſt in infants, even in ſome months or weeks after their birth (whether they have been baptized or not) are *Pride*, *Vanity*, with the ſeveral mediate or immediate derivatives of theſe vices, ſuch as *Envy*, *Singularity*, *Obſtinacy*, *Cruelty*, *Preſumption*—*Diſobedience* and other ſpiritual frailties. *Avarice* may neither be ſo ſoon nor ſo generally perceptible in them as the former more *ſpiritual* infirmities, becauſe the weakneſs of their intellectual faculties will not ſo readily permit them to reflect how uſeful poſſeſſions of any kind are to the great purpoſes of man's leading vices—to wit *Vanity* and *Pride*. However, when they begin to play one with another, they ſoon learn, that the being maſters of a top, ball, or marble, raiſes them in the opinion of ſuch of their companions as are deprived

themſelves with the reſt of their ſpecies, are dejected and mortified at the thought of

deprived of theſe goods. By this means they ſoon become ſenſible of the value of the above or the like acquiſitions, by the poſſeſſion of which, they find their luſt of pre-eminence, praiſe, and admiration gratified in ſome meaſure. And thus is avarice (which as Mr. Hume well obſerves [a] "is, even among "private perſons, nothing but a ſpecies of ambi-"tion, and is chiefly incited by the proſpect of that "regard, diſtinction and conſideration, which are "derived from riches") engendered or at leaſt conſiderably augmented.

Mr. John James Rouſſeau being ſurprizingly judicious—and, which is ſeldom his caſe—candid and true in his deſcription of the paſſions, &c. of children, I ſhall ſelect a few paſſages from him, on that head, which, with what has been already ſaid, will awaken every reader of common attention to trace the riſe and progreſs of the different inclinations, frailties, and vices in children from their tendereſt years.

"So long as infants find no oppoſition but from "things, and not from perſons, they will neither be "ſtubborn nor choleric . . . . The firſt cries of "children are *intreaties*; if we take no notice of "them, they ſoon fall into the *imperative* ſtrain; "they begin with *begging* our aſſiſtance, they con-"clude with *commanding* our obedience. . . . . "When the child extends its hands with ſome ef-"fort, but without ſpeaking, he thinks to reach the

[a] Hiſt. of England, under the houſe of Tudor, vol. i. chap. iii. p. 60. Edit. 1759, Quarto.

 "object,

of their own *weakneſs* and inferiority, which, as often as they make the above com-

" object, becauſe he does not eſtimate the diſtance;
" but he is miſtaken: when he complains and cries
" at the ſame time that he extends his hand, then he
" is not miſtaken as to the diſtance, but *commands*
" the object to approach, or *you* to bring it towards
" him. In the former caſe, lead him to the object
" ſlowly, and by degrees; in the latter, do not ſeem
" as if you ſo much as heard him; the more he
" cries, the leſs ought you to mind his importunity.
" It is a matter of conſequence to accuſtom him be-
" times, neither to *command* men, for he is not their
" maſter, nor things, for they do not underſtand his
" *commands*. . . . . The long ſqualling of a child,
" who is neither confined nor ill, and who is ſuf-
" fered to want for nothing, is the importunity of
" habit and *perverſity*. Thoſe cries are no longer
" the work of nature . . . The only way of re-
" moving or preventing this habit, is to take no no-
" tice of it. . . . . Let a child be never ſo much
" hurt, he will ſeldom ſcream out, when he is alone,
" unleſs he has ſome expectation of being heard.
" . . . . If he [a child] thinks you *feeble*, he will
" quickly be *obſtinate*; and therefore it behoves you,
" always to grant to him, at the firſt ſign, whatever
" you do not intend to deny him. Do not be laviſh
" in your refuſals, but never recall them. A
" child grows importunate, when he finds his ac-
" count in it; but he will never aſk twice for the
" ſame thing, if the firſt anſwer be always irrevoca-
" ble. Whatever he ought to abſtain from, let
" him not be forbid to do it, but abſolutely hin-
" dered, without making uſe of explanation or ar-
" gument:

compariſon, will neceſſarily obtrude itſelf on their minds. No wonder then, they ſhould

" guments: whatever you think proper to grant
" him, let it be granted at the firſt word, without
" intreaty or prayer, and, above all, without making
" any condition. Grant with pleaſure, refuſe with
" reluctance: but let your refuſals be irrevocable;
" let not importunity ſhake your reſolution; let
" the particle *no*, when once pronounced, be a wall
" of braſs, which a child, after he has tried his
" ſtrength againſt it half a dozen times, ſhall never
" more endeavour to ſhake. . . . . Nothing is more
" difficult, than to diſtinguiſh real dulneſs in chil-
" dren, from that apparent and fallacious ſtupidity,
" the fore-runner of great abilities. It ſeems very
" ſtrange at firſt, that the two *extremes* ſhould have
" ſuch ſimilar marks; and yet ſo it muſt be; for
" at an age when man has no real ideas, the whole
" difference between him who has a genius, and
" him who has not, is, that the latter receives only
" falſe ideas, whereas the former, finding none but
" ſuch, rejects them all; he therefore reſembles the
" blockhead in this, that the one is capable of no-
" thing, and nothing ſuits the other . . . . The
" younger *Cato*, in his infancy, paſſed for an idiot at
" home; he was ſilent and ſtubborn; and this was
" all that they ſaid of him. His uncle knew no-
" thing of his genius, till he appeared in Sylla's
" antechamber . . . . One of the earlieſt ſtudies
" of children, is, to detect the foibles of their go-
" vernors. . . . . Oppreſſed by a tyrannical yoke,
" they endeavour to ſhake it off: and the vices they
" obſerve in their maſters, furniſh them with a very
" good pretence for recovering their liberty . . . . .

ſhould ſo joyfully ſeize every opportunity of exerting their little ſtrength upon, and making their puny conſequence be ſeverely felt by, whatever is more feeble than themſelves, in order to avert their eyes, as much as poſſible, from the mortifying view of their own *infirmity*. Wherefore we never ſee them exult more than when they are purſuing, plaguing, maiming or killing the kittens,

" A ſingle untruth affirmed by a maſter to his pupil, " is enough to deſtroy the whole fruit of his edu- " cation. . . . . [Emilius is] indifferent to every " thing except himſelf; like other children he is " attached to *nobody*; the difference only is, that he " is not *falſe* like them, nor does he *pretend* to af- " fection." *Emil.* in different places.

But as it is one of our natural weakneſſes to be always more diſpoſed to pay attention or deference to the ſentiments of a deceaſed, than of any living author—let us—(after previouſly aſſuring the reader he is dead more than half a century and therefore no object of his envy) extract Monſ. la Bruïere's opinion on the preſent ſubject, " Les enfans," ſays he in the firſt part of his characters, " ſont hautains, " dedaigneux, coleres, envieux, curieux, intereſſez, " pareſſeux, volages, timides, intemperans, men- " teurs, diſſimulez,—ils rient et pleurent facilement; " —ils ont des joïes immoderées et des afflictions " ameres ſur de très petits ſujets—ils ne veulent " point ſouffrir de mal, et *aiment à en faire:*—Ils " ſont *déja hommes.*"

puppies,

puppies, flies, or birds, that come in their way. They will, I own, ſometimes careſs and feed the creatures, which are unfortunate enough, to become the ſport of their *uſurping vanity:* but, reader, pleaſe to obſerve them well, and you will never perceive their kindneſs of any *long continuance.*—No: in their recreation with their ſhort-lived brute pets, what they principally intend is the *grand point* of manifeſting their *authority* to others, or to themſelves, and ſometimes to *both* parties. This they continue to do for ſome time, by feeding the animals with their own hands, and obliging them to eat in the manner they ſhall themſelves, with an infinite variety of caprice, preſcribe: by making the ſame creatures ſhift their ſituations, and put themſelves into the different poſtures, their *unmerciful teaſers* ſhall moſt *imperiouſly* and whimſically think proper to order.

When children have been, for ſome time, delighting themſelves with theſe and the like *exertions of authority*, a fuller, or at leaſt more ſenſible, inſtance of *unlimited power* is ſtill wanting, and that they impatiently long to exert, and, in

fact, never fail to put it ſoon in execution, if their *aſpiring* temper be not checked by the fear of parents or maſters, from indulging this laſt *exterminating* ſally, ſo natural to the inclination of *weak and corrupt man*. Without further preface, preamble, or circumlocution, I ſay in plain terms, that a child is never *thoroughly* ſatisfied with his play-thing until he KILLS it, if a living creature, or intentionally *demoliſhes* it, if inanimate and brittle. This proceeding is what I am now to account for as briefly as I can; then am I to diſmiſs the ſubject, and proceed again to explications of the conduct of grown perſons towards beaſts and inſenſible things, which, ſenſible of the difficulty of the inquiry, and of my own poverty of expreſſion and other defects, I have been deferring as long as poſſible. However, as it is a matter muſt be treated of, I ſhall conclude the little I have yet to ſay on the queſtion in hand, and do the beſt I can in the ſolutions I engaged giving; wherein, to ſpeak the truth, I dread more a deficiency in proper language and method, than in the novelty and ſolidity of the explanatory obſerva-

obſervations themſelves, which, for the moſt part, I have been long revolving in my mind, and ſometimes delivered in converſation, when I could hit upon words to make myſelf underſtood, to the *conviction* of many, though to the *ſatisfaction* of very few: the remarks, however they may have been admitted *as juſt*, being *very unpleaſing*, becauſe tending to leſſen that *high opinion*, people chuſe to entertain of the *pretended goodneſs* of their ſinful nature.

While we oblige a creature to move or eat as we direct, we certainly exerciſe an *authority* over it; but not ſo extenſive and *compleat* a one, as when we put it to *death*. A dog fetching, begging, or taking the water at our bidding, confeſſes indeed our *power*, but by *killing* it we have a *much fuller* proof of our *ſuperiority*. For notwithſtanding that a brute creature, abſtaining from food, though hungry, at our nod, raiſes in us an idea of its dread of us, and therefore of our own *conſequence*, ſtill we know that *death* is what all living beings naturally abhor moſt; and therefore, when we compell them to ſubmit to

that evil, we then exerciſe over them the greateſt act of *authority* poſſible. Their cries and agonies are a ſenſible proof to us, how reluctantly they ſubmit to pain and death; and *exalt* us in our own opinion by diſcovering us to ourſelves, as able to inflict on them, what we ſee they have ſo great an averſion to ſuffer. Their lamentations and expiring groans are moreover *agreeable*, becauſe, contraſted with our preſent tranquillity and exemption from pain, they are the means of reconciling us ſtill more to our actual ſituation, according to the well-known reflection of the poet,

"Suave mari magno, turbantibus equora
"ventis,
"E terra magnum alterius ſpectare la-
"borem."

Even the breaking of bottles, glaſſes, windows, &c. though they be lifeleſs things, inſpires us with a more *elevated* opinion of our *importance* or *power*, than leaving them whole could: becauſe *inſtinct* informs us, all beings labor principally in keeping whatever belongs to their ſeveral ſubſtances *intire* and not ſeparated. Now we, by occaſioning this

ſepara-

ſeparation, which we apprehend to be ſo contrary to the well-being of the creatures over which we are exerciſing *empire*, are further ſwoln with *pride*, on thus *experimentally* finding ourſelves able to make them endure what, we know, they naturally moſt deteſt.

Children then, manifeſting more particular *ſatisfaction* at the *killing* and *demoliſhing* enjoyment, I have been deſcribing, evince, that ſuſpecting themſelves very ſtrongly of being inferior in power to grown up perſons, they more eagerly ſeize every opportunity to get rid of this *mortifying* notion, by the performance of acts beſt calculated to make known to themſelves and others the *power* which is in them. And *avarice*, a paſſion leſs natural to us than *pride* *, not having yet taken

* Avarice is here ſpoken of in the common acceptation, as diſtinguiſhed but not as contradiſtinguiſhed from pride, though, in reality, according to Mr. Hume and other men of ſound judgement, the former irregularity is very frequently made ſubſervient to the purpoſes of the latter, and may, when that caſe happens, be taken for the ſame vice with, or for one nearly allied to it.

In this laſt point of view was the extreme love of gain conſidered by Dr. Swift, when he remarked that

taken nearly as deep root in children, as in more aged people, they ſacrifice more readily than we do, the former inclination to the latter, by *ſmaſhing their play-things*, (as yet their only *ſubſtance*) to gratify, by this waſteful demolition, the impetuous emotion they are perpetually tormented with, I mean that of appearing *ſtrong and powerful*. Laſtly, by thus *tearing* and *deſtroying* whatever they can lay hands on, boys endeavour indirectly to diſpute receiving, or at leaſt to ſhake off as much as poſſible the yoke of their elders. The latter, they know, diſlike theſe coſtly exertions of their childrens *independant* and *domineering* ſpirit, and often forbid their indulging them: but this diſlike and prohibition render the forbidden acts ſtill *more delightful* to youth. Every action of the demoliſhing kind now affords them a *double* ſatisfaction; firſt, in as much as it manifeſts an *empire* over the thing demoliſhed; ſecondly, as it *oppoſes* the *will* of parents

that "*Avarice* is perhaps the ſame paſſion with *ambition*; only placed in more ignoble and daſtardly minds, by which the object is changed from *power* to *money*." Examiner, N° 27. Feb. 8, 1710.

and

and teachers, from any ſubjection to whom they ardently long to be emancipated. And every meaſure they take, contrary to the expreſs injunctions of thoſe they look upon as unjuſt rulers and tyrants, conſiderably heightens the opinion they entertain of their own *importance*, by cauſing them to view their proceeding in the light of a *victory* gained over their *hated maſters*.

CHAP-

CHAPTER the THIRD.

The reſpect *or* diſreſpect *with which creatures inferior to Man appear to conſider him,—the only ſources of his* gentle *or* ſevere *treatment of them.*

ALTHOUGH Man's treatment of beings of an inferior ſpecies be, upon the whole, *capricious*, *unkind*, *vain*, and generally *ſanguinary* in the end, ſtill are there ſome animals which, though he be not at all impelled thereto by intereſt, he uniformly appears to have leſs miſchievous intentions towards than others. The imagination or inſtinct that occaſions this difference in his conduct is not in all caſes, I think, poſſible to be accounted for in ſuch a manner, that every ſolution, like a mathematical demonſtration, ſhall preclude all diſcrepancy of opinion. This is a caſe which rarely happens even in the moral truths moſt univerſally received. However, the chief diſcoveries I have been able to make, on reflecting upon theſe matters, I ſhall communicate,

municate, offering them indeed as little more than conjectures which nevertheleſs, be they ſolid or otherwiſe, are built upon the immoveable foundation of Man's deplorable *degeneracy*, owing to his inordinate love of *Power*. I ſhall reſume the familiar mode of explication, uſed in the latter part of the firſt chapter. Let the queſtion to be now diſcuſſed be, why it happens that even among birds which, as we have ſhewn in the firſt chapter, are peculiarly diſagreeable to Man, on account of the little *reſpectful* attention they pay him, ſome are, however, more odious to him than others.

An *owl*, for example, has leſs chance of being well treated when it falls into a man's hands than any other bird, even than a *raven* though like it ſeemingly of a meditative and contemplative nature. The reaſon I believe is this. A raven, I ſpeak of a pet one, notwithſtanding its appearing to be commonly ſerious and penſive, will yet recollect and ſeem to know certain perſons, which gives pleaſure to thoſe thus *diſtinguiſhed* by it.

He

He will alſo ſometimes ſteal *, but ſteal in ſuch a manner that his thefts are ſoon diſcovered. His attempting to ſteal, and his doing it in a bungling manner afford pleaſure, and cauſe the *unmortified* and *proud* to *laugh*, for the reaſons aſſigned ſo judiciouſly for *all laughter* by Mr. *Hobbes*, to wit, becauſe people are then well pleaſed with *themſelves*. Every one or more of thoſe who laugh, at the ſight of the bird's hiding and purloining, by ſuch laughter interpretatively ſays: 'Behold our friend *Ralph* cautiouſly and 'ſecretly, as he imagines, carrying away 'yonder bit of iron, in order to hide it in 'in his hole, which however, *I* have diſ-'covered. I cannot help laughing at 'the creature's weak attempts. For were '*I* to ſteal any thing, I would certainly 'take away ſomething better than a 'piece of old iron; and would not be 'under the neceſſity of taking it away in 'my mouth: moreover I would never 'attempt to do it while any body was

* To avoid a perpetual repetition of the word *it*, I am obliged, though it be not ſtrictly proper, to uſe the maſculine gender ſometimes in ſpeaking of irrational creatures.

'looking

'looking on, as he ſottiſhly does; and 'ſhould, I am ſure, ſo hide it, as to pre-'vent any perſon's diſcovering where I had 'concealed it.—But be kind to the poor 'bird; give the poor fellow ſomething to 'eat: as I have ſome regard for the 'rogue, becauſe he gives me occaſion 'TO VALUE MYSELF. Wherefore, while 'he continues to pleaſe me in this man-'ner, I will *not* kill him.'

I have obſerved that thoſe Ravens which have a cuſtom of running after people, eſpecially ſuch as are ſtrangers, and driving their bills againſt their legs, ſometimes pleaſed, and ſometimes diſpleaſed thoſe they uſed in this manner; but that it almoſt always afforded ſatisfaction to the other ſpectators. When it gave the ſufferers pleaſure, the following appeared to me, after mature conſideration, the motives to their enjoyment.

It has been remarked by ſome late Engliſh writer, I think by Mr. *Fielding*, that *intire* neglect, or the taking no ſort of notice of a young lady, is more diſagreeable to her than even a *little* ill uſage would be. This ſeems true; and if true of them, it is certainly ſo with re-

gard to the reſt of the human ſpecies. It is indeed impoſſible to determine with accuracy, what *degree* of ill-treatment would be preferred before the *total* diſregard above mentioned: that depending upon the *particular* temper of the unnoticed perſon, and on other changeable circumſtances. But ſome *ſmall* portion of poſitive evil would doubtleſs be choſen in preference to this ſtate of *intire* diſregard, which looks ſo like *non-exiſtence*; at leaſt reſembles it much more than does the enduring ſome *formal* ill-uſage. It is the little or no *notice* taken of mankind by the generality of *birds*, which gives offence: better would it be, I mean leſs diſpleaſure would it create, were theſe creatures I am ſpeaking of to appear to *rail* at or *threaten* men, as *dogs* ſeem to do. This, though not a very deſirable one, would however be a teſtimony of ſome little *eſteem*; *railing*, and *anger* being always ſo: but the *total* inattention to, and diſregard of, men betrayed by moſt birds, ſome beaſts, and almoſt all fiſh, are tokens of the moſt *intolerable* contempt.

When then any bird or beaſt, from which we waited for nothing but neglect, unexpect-

unexpectedly takes particular *notice* of us, it affords us ſatisfaction for reaſons obvious enough after what has been ſaid. Wherefore the Raven, by his inſtantly hopping after a ſtranger, and biting or pecking at him, pleaſes ſuch perſon by this his *attention* to, and *notice* of him; which pleaſure is encreaſed by the following, and ſuch like conſiderations. For the Man thus purſued viewing, like all other men, every thing on that ſide from which he expects to derive moſt *honor*, laughs, and conſequently ſays,

" Here is truly a fine chace—a vi-
" gorous attack made upon me by this
" bird! Let Heaven and Earth ſee his
" weakneſs and behold with eyes of ad-
" miration *my* ſtrength. Did I chuſe to
" wage as fierce war againſt him, as he does
" againſt me, how great would be my
" *ſuperiority* over him, how complete my
" *victory!* Well, although he has made
" me feel ſome ſlight bodily pain, which,
" conſidered *abſtractedly* and in itſelf, is
" far from being agreeable, yet I endure
" it cheerfully and without anger, be-
" cauſe I perceive myſelf ſuppoſed of
" ſome *conſequence* by being thus *noticed*

" and run at; and becauſe, though he
" has put forth *all* his ſtrength in his
" onſet upon me, and that I did not
" deign to make any defence, yet there
" is nobody, however envious or ma-
" lignant, but muſt be fully convinced
" of my being *able* to deſtroy him with
" a blow of my hand, or even with a
" kick of my foot. For theſe reaſons do
" I now laugh, that is, rejoice and exult,
" in the conſciouſneſs of the *tremendous*
" *glory* which encompaſſes my right hand,
" and extends itſelf even to *my feet*,
" which are alſo cloathed in *might*."

They who chance to be diſpleaſed or angry at the bird's running after, and pecking at them, conſider matters in a different light. They were converſing, or buſied about ſomething elſe, and therefore did not reliſh this *diſturbance*, nor the immediate author of it. Or if they were not then engaged in any affair, nor their thoughts taken up with things which appeared to them of more moment, I know no other way of accounting for their anger, but by ſuppoſing their mind was then wanting to them, in ſuggeſting motives of *conſolation* and *glory* from the above

above or ſuch like conſiderations: and that therefore the *bodily pain*, which muſt be always thought an evil, not being alleviated or outweighed by any *mental* enjoyments, was thereby ſuffered to act upon the patient in its full and *natural force*, and therefore neceſſarily excited *anger*, and its firſt attendant a deſire of *revenge*. According to this latter *hypotheſis* the ſufferer ſays: "I have been "hurt by that bird; and I will *kill* it in "my fury."

This intention of revenging the injury received, or thought to be received, though it muſt *neceſſarily* follow the belief of one's being injured, may not be put in execution for many different reaſons, which may afterwards occur to the perſon angered. It is not even impoſſible but that, having been at firſt diſſatisfied at a treatment, which he then looked upon as *injurious*, the paſſions abovementioned may ſoon after, by ſome ſophiſtical reaſoning or other, make him conſider it as *honorable* uſage, or uſage from which he may *derive* honor. Then, all *anger*, and conſequently all deſire of *revenge*, ſubſides, and what was before

the object of both, becomes *dearer* to a Man than it would otherwiſe have been; becauſe when the mind is well ſatisfied that any creature, from which it apprehended it has received an injury, had in reality done it none, the anger and purpoſe of *revenge*, thoſe firſt thoughts gave riſe to, vaniſh, and leave the great ſpace they filled in the heart to be occupied, for ſome time, by love *only*.

CHAP.

CHAPTER the Fourth.

The ſubject of the foregoing chapter further inquired into.

VERY different are the cauſes, which excite pleaſure in the ſpectators of the tranſaction, reaſoned on in the laſt chapter, from any of thoſe already aſſigned. If *they* are univerſally delighted at what has happened, it is *not* becauſe the perſon purſued by the bird was ſomewhat *honored* by its notice:—it is *not* becauſe the ſuperiority of his ſtrength is thought of with ſatisfaction.—So far would the affair, conſidered in this light, be from affording any entertainment to the beholders, that if theſe reflections obtrude themſelves upon their minds, they are ſufficient to *embitter* and poiſon the mirth which the tranſaction, for very *oppoſite* reaſons, had at firſt occaſioned. That the ſpectacle in queſtion ſhould prove pleaſing to the lookers-on, it muſt be conſidered as a very *mortifying*—as a *very humiliating* incident for the ſufferer. Then the heart or deſire will ſtimulate the

underſtanding or mind of each ſpectator to ſay:

" Ha! behold yonder a Man followed " and attacked by a *bird* which, inſtead " of diſcovering any fear of, or love " for him, as, I ſuppoſe, he *impudently* " expected, perſecutes him with fierce- " neſs and hatred. Surely this Man, " thus humbled and deſpiſed by a weak " and ridiculous bird, will not now or " hereafter dare aſpire to an *equality* with " ME, who either never met with ſuch " treatment, or at leaſt not to his know- " ledge. I am *ſafe* and *unmoleſted*, while " he is *diſconcerted* and confuſed. My " ſoul, enjoy this my tranquillity and " ſecurity, and that you may be the better " able to ſet a proper value thereon, com- " pare them with his ſurprize, uneaſineſs, " and fear. This compariſon will add " to your rapture. Often, my ſoul, have " you ſaid that ſome of the diſtinguiſhing " characteriſtics of the GOOD, you are al- " ways in purſuit of, are *peace* and *ſecu- " rity*. May not this be that *good*, for " here are its attendants joy and peace? " It may—It is—Here then let us re- " main for ever: for here is that abun-

" dantly

" dantly ſatisfying food, after which you
" will never more be hungry; here is
" that drink, which extinguiſhes all thirſt
" for ever.—But alas! See you have
" ſcarcely approached—ſcarcely touched
" theſe objects, and you turn from them
" diſſatisfied and diſguſted. You now
" vehemently cry out, that this is not
" your *good*. You command me to hurry
" you and myſelf away from it: and are
" preparing to ſend me again in queſt of
" this long ſought-for, *always miſſed-of*
" *good*, without informing me where it
" dwells, where it may be met with,
" what ſize it is of, or what colour:
" whether it is to be ſeen with the eye,
" heard with the ear, felt by the touch,
" or diſcovered by one of the other *ſenſes*.
" Pray, be patient for a while—have
" ſome mercy upon me and yourſelf—
" Conſider you have made me traverſe
" earth and ſea " *in queſt of your beloved*,"
" to no purpoſe. Permit me to recruit
" my almoſt exhauſted ſtrength: and
" though you refuſe to repoſe here for
" ever, ſit down at leaſt for *ſome time*, and
" taſte a little of the food I prepared for
" you by your own deſire. Obſerve the

" con-

" contemptible figure that man makes,
" and laugh thereat. Be *pleaſed* with the
" abject, that is, miſerable condition he is
" in. Entertain no painful ſentiments of
" compaſſion for him. Being a man, he
" is *an enemy:* he naturally aſpires to
" what you moſt commonly call GOOD,
" to wit, the *conſideration and love of every*
" *body.* His misfortune is therefore your
" advantage. It is to be hoped you have
" now got rid of one *rival.* Beſides,
" there is no occaſion to pity him, as he
" receives no *real*, that is, bodily evil
" from what has happened. As for the
" *humiliation* he meets with,—*that* he de-
" ſerved; and it being neceſſary for your
" *exaltation* and *happineſs*, it is *proper* and
" *juſt* he ſhould ſuffer it. Had he en-
" dured any very conſiderable *corporeal*
" injury or pain, he might, in ſuch a caſe,
" be an object of your compaſſion, who
" deſire not the *violent* ſufferings of any
" being, (unleſs when you think it has
" previouſly injured yourſelf) but only
" that it ſhould be ſo far *humbled* *, as
" not

* " It appears, that, in general, the malignity of
" the world proceeds leſs from the deſign of doing
" an

" not to dare *rival* you in your purſuit " of *glory* and *power*."

It is to be obſerved, that the laughter and ſatisfaction of the beholders always encreaſe or diminiſh, according to the *behaviour* of the ſufferer. If he diſcovers *anger* or *confuſion*, their pleaſure is thereby rendered *greater*, from a conſideration of their own calm and tranquil ſtate: ſo well convinced is the ſoul interiourly, that rage and commotion are not, in themſelves, *deſireable* paſſions! Should he poſſeſs his mind in peace, notwithſtanding what happened, or ſeem pleaſed or merry at it himſelf, then the enjoyment of the ſpectators very viſibly diminiſhes, and ſoon paſſes away *intirely*; becauſe the man was not at all humbled or diſcompoſed, as had been expected, or not as *much* ſo, as was *deſired*.—For the further confirmation of the above theory, it will not be ſtraying from our ſubject to mention ſome circumſtances, which oftener fall under general obſervation, and are

" an injury, than from people's deſire of raiſing an " opinion of their own merit."

Helvet. Eſſay IV. chap. vii.

con-

conſtantly productive of the effects juſt deſcribed.

Every body, it is ſuppoſed, has obſerved the *laughter* a perſon's *falling* in the ſtreet excites, eſpecially if he be *well dreſſed*. Doctor *Mandeville* ſpoke of this caſe, and, as far as he proceeded in examining it, reaſoned ingeniouſly and judiciouſly on the cauſes of it. I ſhall not tranſcribe what he ſaid, but ſhall briefly conſider it from my own experience, in a new light, to ſupport the reaſoning and ſolutions of the former part of the preſent chapter. I muſt however, before I begin, ſincerely proteſt, that the following facts and explications were not deſignedly wreſted or tortured to favor the above or any other doctrine advanced in my works, but were the firſt thoughts that had occurred, before there was the leaſt intention of publiſhing opinions on this or any other ſubject.

I then declare, that the *degree* of laughter or mirth always appeared to me to depend *almoſt intirely* upon the *deportment* of the perſon, who fell or was dirtied in the ſtreet. It is true, that inſtantly upon the fall a laugh was raiſed, before there

there could be any opportunity of obſerving, how the perſon who fell was affected by the accident. But the *firſt* burſt of exulting merriment * being over, the ſubſequent feelings of the lookers-on ſeemed intirely at the *diſpoſal* of the ſufferer. For inſtance, if he appears *vexed* at any part of his dreſs having been ſpoiled with dirt, and caſts a *ſad* or *angry* look at the mud which ſoiled ſuch part, immediately the eyes of the ſpectators are *exultingly fixed* upon the ſame object, and *there* would remain a long time, did not the perſon, who was dirtied, fix his attention ſomewhere elſe. Some attempts

* "Suppoſe a perſon *well dreſt* ſhould tumble in "a dirty place in the ſtreet; I am afraid there are "few who would not *laugh* at the accident: now "what is this laughter other than a *convulſive ex-* "*tacy*, occaſioned by the contemplation of *our own* "*happineſs*, compared with the *unfortunate perſon's*, "a pleaſure which ſeems to favour of *ill-nature*?"

H. Field. Eſſay on the Knowledge of the Characters of Men.

And two pages before, the ſame author ſays,

"*Good humor* is nothing more than the *triumph* "of the mind, when reflecting on *its own happineſs*, "and that perhaps from having compared it with "the *inferior happineſs of others*."

will

will however be made to draw his attention *again*, towards what they fancy his *misfortune*. If the beholders efforts to that end ſucceed, their pleaſure is again *renewed*, and often exceeds the *firſt* ſatiſfaction the man's accident gave them. Thus do they derive *additional* and repeated enjoyment from the *duration* of his uneaſineſs. But ſhould he ſeem to recover his former tranquillity, and paſs on without further heeding the accident, their pleaſure *ceaſes* at once: for when he no longer appears in *pain*, they no longer *rejoice*.

It has been alſo diſcovered, or thought to have been diſcovered, that if the perſon who had received the hurt, &c. on perceiving the *joy* it occaſioned, fixed, without any ſeeming concern for himſelf, his eyes upon one or more of the laughers, and with a *conſcious look*, or *indignant* ſmile, made him or them underſtand, he was no ſtranger to the *cauſes* of his or their pleaſure, then not only the ſatisfaction of the perſon or perſons looked at in the above manner was at an end, but even he or they appeared *confuſed* at, and

aſhamed

aſhamed of, what the moment before afforded ſuch delight. The ſame feeling is communicated from one ſpectator to another, and produces the ſame effect. The ſufferer's looks, eſpecially if his imagination be *ſtrong*, are at once underſtood. The ſoul of each perſon ſeems conſcious or afraid of the *malignity*, and *meanneſs* of its pleaſure being diſcovered: and the eyes and countenance of them all repreſent this *ſhame* and *apprehenſion* in the cleareſt and livelieſt manner.—But let us return to the examination of the methods practiſed by men to acquire *dominion* over the irrational part of the creation, and inveſtigate, in particular, the *cauſes* that render beings of the *ſame* ſpecies more or leſs diſagreeable to them.

The *owl*, for example, is ſeen to be more diſliked and perſecuted every where than perhaps any other bird: the reaſons of which hatred and perſecution I ſhall, in the two next chapters, inquire into, and endeavour to account for ſo fully that, without entering into a particular detail of the cauſes of man's treatment of *every* other individual brute creature,

the remarks the propoſed queſtion will give me occaſion to make, joined to thoſe contained in the former chapters, will, I think, be very inſtrumental in explaining the motives of his behaviour towards *all* the reſt.

CHAP-

CHAPTER the Fifth.

On the ſame ſubject.

IT has been already ſaid, that the chief cauſe of our *little* tenderneſs for birds, &c. is their ſeeming *diſregard* of, and *inattention* to, us. This is the *general* reaſon of their diſpleaſing proud Man: others concur to render the *Owl* peculiarly *odious*.

There are two very different diſpoſitions, which nevertheleſs agree in denoting a *neglect* of others. Theſe are a giddy *vivacity*, and an *unpaſſionate*, *penſive ſerioufneſs*. Both, conſidered in *themſelves*, are *equally* diſagreeable to mankind: but the *former* is productive of ſo much chearfulneſs and pleaſure, as, in general, more than ſufficiently atones to men for its *diſreſpectful inattention* to them. But the *latter temper* carries nothing with it in its *train*, which can make any amends for its apprehended *deformity*.

There is another ſort of *ſerioufneſs*, ſtill different from the one juſt men-

tioned, which, the better to diſtinguiſh it, may be called a *paſſionate thoughtfulneſs*, or *melancholy*. *This*, having the paſſions called ambition, love, anger, or ſome ſuch human gratification for its *end*, though, by being almoſt intirely taken up with a *ſingle* object it betrays as much *diſregard* for the company as the *unpaſſionate ſerioufneſs* can do, is not however, by any means, as *unpleaſing* as it.

Every one in company is more or leſs acquainted with ambition, deſire of fame, avarice, &c. and has himſelf ſought, or is perhaps now ſeeking, *happineſs* by one or more of theſe roads. So that when a Man, full of one or other of the above deſires, by his *countenance*, *geſtures*, or by whatever other manner ſtrong inclinations always make themſelves *intelligible* to the people preſent—when, I ſay, a perſon thus agitated has, by his emotions, declared—"I go to look for and enjoy the "object of my wiſhes, a *Crown*:" the *firſt* effect this has upon the *bearers* is to inſpire them *all* with a deſire for the *ſame* thing.—But ſoon after, conſiderations of the *difficulty* attending the purſuit, violent *fears* of not *ſucceeding* therein, and par-

ticularly

ticularly a *ſtronger* inclination for ſome different object, ariſe in the minds of moſt of them, and *choak up* the ſeed he had ſown. A few, perhaps, *unable* to reſiſt his *enthuſiaſm*, continue to exclaim: "What you are in queſt of is GOOD, "and we will *alſo* go and enjoy it." The oppoſers of his ſyſtem, on the other hand, cry out: "You *in vain* ſolicit us "to accompany you in the way you have "choſen:—it is not the *moſt* eligible.— "But as the violence of your affection "for this ſceptre has communicated it- "ſelf, in *ſome degree*, to us, and has made "us uneaſy, to run after *ſomething good*— "we muſt now indeed *run*, but we will "not run the road you point out. No— "we *run* to accumulate wealth—or to "purſue our enemy, to overtake, to ſeize, "to devour him."

Thus, we ſee, there is a great diſagreement among his companions, ſome being *with* and ſome *againſt* him. The *fiery tongue* of his paſſion had, however, one *univerſal* effect upon the whole ſociety; I mean, it determined them towards one object or another, and if not towards the

ſame with him, ſtill, by *murdering* their indolent repoſe, he obliged them to purſue *ſomething*, and that with *ardor*. He, the cauſe of all this ſtir and buſtle, is not ſo *hated* as at firſt, that is, the hurry of each is ſo *great*, each is ſo *big* with his own deſires and hopes, that he has no leiſure to beſtow a thought on the *neglect* which, in the *beginning*, irritated him: and did he even think of the promoter of this *confuſion*, it would be with *gratitude*, for having compelled him to ſhake off his inglorious *ſloth*, in order to poſſeſs what, he is certain, will enſure him peace and happineſs for ever.

The *light*, *thoughtleſs* companion *diſpleaſes* likewiſe by his *neglect* of others, though it is far from being ſo great as that of the perſon already conſidered, or of the other immediately to be ſpoken of. But he has a very *infallible method*, not only of *effacing* the prejudice conceived by every one againſt him on the above account, but alſo of acquiring their *affection*, and that frequently in a degree, not to be procured by one of a different temper, whatever means he may employ

employ for the purpoſe *. The ſatisfaction and enjoyment the former ſeems to feel, and really feels in a *great* meaſure, *diffuſe* themſelves around. Nothing can obſtruct their *communicating* themſelves to every one preſent, except ſome *violent* paſſion which, by its nature, is *ſerious*. Even this cannot intirely prevent their having *ſome* effect at firſt, though they may afterwards be obliged to give place to the former *tyrant* of the heart, to wit, grief, fear, love, or anger. But the merry and pleaſing ſenſations of the *chearful* companion are moſt willingly admitted by every other perſon, not in the above circumſtances. No ſooner

* "Les hommes aiment à être réjoüis et di-
" vertis; ils *préferent* pour le commerce les plaiſans
" aux perſonnes plus sérieuſes; mais ils les *eſtiment*
" *moins:* il y a dans le charactere de plaiſant, je ne
" ſçai quoi de bas et d'affecté qui ſe fait mepriſer."
Abbé Bellegarde ſur le Ridicule,
p. 209. Amſterd. 1701.

To the ſame effect, Martial:

" Quod te diripiunt potentiores
" Per convivia, porticus, theatra,
" Et tecum, quoties ita incidiſti,
" Geſtari juvat, et juvat lavari;
" Nolito nimium tibi placere.
" *Delectas*, Philomuſe, *non amaris*."

then has he, by his *looks* and *manner*, ſaid; "Although the immenſe capacity of "my heart for the reception of happi-"neſs be not *thoroughly* filled up, ſtill "am I very well ſatisfied with my pre-"ſent *portion* of it. Therefore am I de-"termined to decline any more trouble-"ſome, eager, anxious, or violent pur-"ſuits after a *fuller* meaſure of felicity *. "I am, upon the whole, well content "with what I *now* enjoy—I am pleaſed—"I rejoice thereat." Immediately, I ſay, all thoſe who hear this language anſwer with one voice; "Let us alſo rejoice, "for we, *in like manner*, are well ſatiſ-

* No man can *long* remain in the above reſolution; nor is what he ſays, concerning his being ſatisfied with his preſent ſtate, *ſtrictly* true: he only, through a temporary, and very tranſitory elevation of ſpirit, *fancies* it to be ſo. Often no ſooner has a perſon, by his countenance and geſtures, made the above declaration, but a ſudden, and involuntary *depreſſion* inſtantly ſucceeds it, and forces him to vouch the truth of that ſolid, though ſomewhat obſcure ſentence of Lord Bacon, viz. "that after "triumphs, the triumphants have been *ſick in* "*ſpirit*;" and of the clearer, and no leſs judicious, obſervation of the ſagacious poet, who ſays:

"Thoſe violent delights have violent ends,
"And in their triumph *die*." Shakeſp.

"fied

"fied with our *preſent* ſituation." During the continuance of this *drunken* fit, the promoter of their merriment and enjoyment becomes very *dear* to them; and his former *atrocious* crime of *diſreſpect* is forget, or even perhaps *applauded*, on account of the pleaſing *conſequences* with which it was immediately followed.

Thoſe, whoſe external appearance denotes them of an *unpaſſionate, contemplative diſpoſition*, afford *little* or *no* ſatisfaction to the perſons they converſe with. Their *neglect* of other people is viſible and unpleaſing; and they are maſters of no qualification, *ſufficiently* agreeable, to *compenſate* for this their diſreſpectful *inattention* to them. If, by their manner and deportment, they ſolicit their companions to occupy their minds with the *ſame* conſiderations, which form the ſubject of their own reflections, and in ſome degree, *compel* them to buſy themſelves with the like *melancholy contemplation*, which takes up their own thoughts; ſo little delightful, or rather ſo thoroughly *diſguſting*, are the feelings they thus communicate, that, inſtead of conciliating the affection of the ſociety they mix with, they gene-

rally become *deteſted* by it, as perſons who, by the ſtrength of their chimerical imaginations, ſeduce people from the enjoyment of *real* and *ſubſtantial* pleaſures, to engage them to purſue *abſtracted* phantoms, which, not being objects of *any ſenſe*, muſt, in their opinion, leave the poor mind empty and diſcontented.

The laſt obſervations will, I hope, be rendered leſs obſcure by attending to what both parties may be ſuppoſed to deliver on this occaſion.

Il penſoroſo invites every one to accompany him, "becauſe," ſays he, "although I cannot deſcribe *where* I deſire to go, or the *form* of the GOOD I ſeek, yet am I interiourly and convincingly told, the country I wiſh to ſettle in is *pleaſant*, and that the *good* I deſire is *there* only to be found. I own the paſſions called ambition, love, fame, revenge, or the other known modifications of *ſelf-love*, are not the *means* I make uſe of to arrive at *happineſs*. I acknowledge alſo my inability to convey by words an *idea* of the object which attracts me. I will even confeſs, I have not myſelf any *clear*

" notion

" notion of it.—I am ſenſible I deſire
" *ſomething*, and deſire it *ſtrongly*: but
" what that ſomething is I know not. I
" however believe with *Mallebranche* that,
" as it is not any particular *ſenſible* thing,
" which the imagination is capable of
" *conceiving*, it muſt be an *infinite good* I
" thus frequently purſue, and ſigh for,
" though I cannot give any *ſatisfactory* ac-
" count of it either to myſelf or others *."

He is anſwered by his companions:

" You have *diſturbed* our repoſe, trou-
" bled our *enjoyments*, and for what?—
" For *nothing*. By your calm, though
" no leſs *contagious* and real enthuſiaſm,
" you hurried us away from pleaſures,
" which *pretty well* ſatisfied us, and
" brought us along with you, where we
" met with nothing but a frightful *void*—
" a horrid abſence of every thing *good*

* " L'idée generale *de l'infini* eſt inſeparable de
" l'eſprit, et elle en occupe entierement la capacité,
" lorſque nous ne penſons point à quelque choſe *de*
" *particulier*. Car quand nous diſons que nous ne
" penſons *à rien*, cela ne veut pas dire, que nous ne
" penſions pas a certe *idée generale*, mais ſimplement
" que nous ne penſons pas à quelque choſe en par-
" ticulier."

Mallebr. tom. II. liv. vi. chap. 5.

" and

" and *pleasant* †. Fools that we were to " give up a *substance* for a *shadow*; to suf- " fer

† " L'ame depuis le peché est devenue comme " *corporelle par inclination.* Son amour pour les *choses* " *sensibles* diminue sans cesse l'union ou le rapport " qu'elle a avec les *choses intelligibles.* Ce n'est " qu'avec *degout* qu'elle concoit les choses qui ne se " sont point SENTIR, et elle se *lasse incontinent* de " les considérer. Elle fait tous ses efforts pour pro- " duire dans son cerveau quelques images qui les " representent, et elle s'est si fort accoutumée dès " l'enfance à cette sorte de conception, qu'elle croit " même *ne point connoître* ce qu'elle *ne peut imaginer.*"

" . . . . . " La cause pour la quelle l'ame ne se " sert pas de sa raison, c'est-à-dire de sa *pure in-* " *tellection*, quand elle considére un object qui peut " être apperçu par les *sens:* c'est que l'ame n'est " point touchée par les choses qu'elle apperçoit par " la *pure intellection*, et qu'au contraire elle l'est *très-* " *vivement* par les *choses sensibles.*"

Le même tom. prem. liv. prem. chap. 13. et 12.

" Nôtre *volonté* toujours alterée d'une soif ardente " toujours agitée de desirs, d'empressemens, et d'in- " quiétudes pour le bien qu'elle ne possede pas, ne " peut souffrir sans *beaucoup de peine*, que l'*esprit* s'ar- " rête pour quelque tems à des choses ABSTRAITES, " qui ne la *touchent point*, qu'elle juge *incapable de la* " *rendre heureuse:* et elle l'agite et le pousse, *sans cesse* " à réchercher d'autres objets. Et lorsque dans " cette agitation, que la volonté lui communique, il " rencontre quelque chose qui porte *la marque du* " *bien*, Je veux dire qui fait sentir à l'ame par ses

" approches

" fer ourſelves to be, by *tumid* and *myſte-*
" *rious* expreſſions devoid of foundation
" or
" approches quelque douceur, et quelque ſatisfaction
" interieure, alors cette ſoif du cœur ſe renouvelle :
" ces deſirs, ces empreſſemens, ces ardeurs ſe rallu-
" ment, et l'eſprit *obligé* de leur obeïr, s'attache *uni-*
" *quement* à l'objet qui les cauſe, ou qui ſemble les
" cauſer, pour l'approcher ainſi de l'ame qui le goûte
" et qui s'en *repait pour quelque tems*. Mais le VUIDE
" DES CREATURES ne pouvant remplir la capa-
" cité infinie du cœur de l'homme, *ces petits plaiſirs*
" au lieu d'étancher ſa ſoif, ne font que *l'irriter*, et
" donner à l'ame une ſotte eſperance de ſe ſatisfaire
" dans la *multiplicité* des plaiſirs de la terre : ce qui
" produit encore une *inconſtance et une legerté incon-*
" *cevable* dans *l'eſprit* qui lui doit decouvrir tous ces
" biens." . . . . . .
" [La] vaſte capacité qu'a la volonté pour *tous* les
" biens en général, à cauſe qu'elle n'eſt faite que
" pour celui qui renferme en ſoi *tous les biens*, ne
" peut être remplie par toutes les choſes que l'eſprit
" lui repreſente, et cependant ce *mouvement continuel*,
" que Dieu lui imprime vers *le bien*, ne peut s'arré-
" ter. Ce mouvement *ne ceſſant jamais* donne
" neceſſairement à l'eſprit une *agitation continuelle*.
" La volonté qui cherche ce qu'elle deſire, oblige
" l'eſprit de ſe repreſenter *toutes ſortes d'objets*.
" L'eſprit ſe les repreſente, mais l'ame ne les goûte
" pas, ou ſi elle les goûte, elle ne s'en *contente* pas.
" L'ame ne les goûte pas, parce que ſouvent la
" vuë de l'eſprit n'eſt point accompagnée de *plaiſir* ;
" car c'eſt par un plaiſir que l'ame goûte *ſon bien* ;
" et l'ame ne s'en contente pas, parce qu'il n'y a rien
" qui

" or meaning, ſeduced into a diſtruſt of " our *ſenſes*; to be prevailed on to purſue " ideal *phantoms* which, from your own " words, we, might eaſily judge had no " exiſtence! O miſerable deluded and " deluding man! What ſort of *good* can " that be which cannot be made *known* to " others, and of which, you own, you " have no diſtinct idea yourſelf? Of what " uſe would our ſenſes be, theſe conveyers " of *ſubſtantial* and ſolid delights, if they

" qui puiſſe arrêter *le mouvement de l'ame*, que celui " qui le lui imprime. Tout ce que l'eſprit ſe repre- " ſente comme ſon bien, *eſt fini*; et tout ce qui eſt " fini, peut *detourner* pour un moment nôtre amour, " mais il ne peut *le fixer*. Lorſque l'eſprit conſi- " dere des objets *fort nouveaux* et *fort extraordinaires*, " ou qui tiennent quelque choſe DE L'INFINI, la " volonté ſouffre pour *quelque tems* qu'il les examine " avec quelque attention, parce qu'elle eſpere y " trouver *ce qu'elle cherche*, et que ce qui paroit *infini*, " porte le caractere de ſon *vrai bien*; mais elle s'en " *dégoûte* auſſi bien que des autres avec le tems. " Elle eſt donc *toujours inquiete*, parce qu'elle eſt " portée à chercher, ce qu'elle *ne peut* JAMAIS " trouver: et elle aime *le grand*, *l'extraordinaire*, et " ce qui tient *de l'infini*, parce que n'aïant pas trouvé " ſon *vrai bien* dans les choſes *communes et fami-* " *lières*, elle eſpere le trouver dans celles qui ne lui " ſont point *connuës*."

Le même en differ. endroits.

" were

" were unable to diſtinguiſh themſelves,
" or make us reliſh, the imaginary hap-
" pineſs you dream of?—But we have
" already laviſhed too much of our pre-
" cious time on your *illuſions*—Let
" us then immediately haſten, to make
" amends to our *ſenſes*, for the time ſo
" miſerably waſted without them. Let
" us, in ſhort, diſpatch to the enjoyment
" of the *good things* that *really are*, and
" leave this *viſionary*, together with *Malle-*
" *branche* and their maſter *Auguſtin*, to
" occupy themſelves with what neither
" they nor any body elſe know any thing
" about, and which, in truth, is neither
" more nor leſs than—*nothing*."

CHAP-

CHAPTER the Sixth.

Application of the foregoing principles to our ſubject.

ALL animals, whether birds, beaſts, or fiſh, though they cannot properly be ſaid to be of any temper or diſpoſition themſelves, *repreſent* notwithſtanding to us by their *appearance* and *actions* ſome particular inclination or affection, to which we are ourſelves ſubject. A *dove*, for inſtance, excites in us an idea of *meekneſs*; a *cock*, of *valour*; a *vulture*, of *repaciouſneſs*; a *ſparrow*, of *wanton levity*; and an *owl*, of *retired* and *melancholy contemplation*. And though theſe creatures themſelves poſſeſs, as every one knows, no ſuch qualities, yet they are agreeable or diſagreeable to men, in proportion as their appearance ſeems to flatter or oppoſe the predominant paſſions of the former.

A *dove*, having ſo much the ſemblance of gentleneſs, pleaſes, becauſe a man apprehends very little oppoſition to his deſire of *abſolute authority*, from ſuch a

paſſive

paſſive diſpoſition. A *ſparrow* is rather agreeable than diſagreeable, becauſe, little *reſpectful notice* as it takes of a perſon, by its ſeeming *mirth* and *good ſpirits*, it invites people to the enjoyment of the *preſent*: diſpoſes them to be ſatisfied with their *actual* condition; calls them to *gaiety*, *feſtivity*, and the purſuit of *ſenſual* pleaſures, all which, as was ſhewn, are very delightful ſolicitations, and are *moſt willingly* complied with.

But the appearance and outward figure of an *owl* ſerving to no other purpoſe, but to excite the *thoughtful melancholy*, ſpoken of at large in the laſt chapter, it muſt partake of its ſhare of the public hatred and *abhorrence*, together with thoſe men, whoſe external manner and behaviour tend to inſpire the *like ſenſations*.

Such, it is thought, are the reaſons, why an owl is ſo *deteſted* and *ill-treated* by the generality of mankind.

A *cock*, though ſeemingly of a very different diſpoſition, does not however meet with much better uſage; which matter of fact I account for in the following manner.

That

That *intrepidity* and *magnanimity* are qualities very pleaſing to men in *ſpeculation*, or where they are not themſelves *concerned*, is moſt certain: but every qualification, however excellent in itſelf, becomes *perfectly odious* to them, as ſoon as it actually oppoſes their *leaſt* gratification. *Cato* hated and envied the greatneſs of ſoul of the illuſtrious *Julius*, becauſe he dreaded his own fame would be *eclipſed* by it. The uſurer *Marcus Brutus*, and the reſt of the conſpirators, were nearly in the like ſentiments with regard to the ſame Cæſar. So that though it be true, that man naturally *admires* whatever is *great* and *glorious*, it is only true with this reſtriction, that the real or ſeeming great and excellent endowment does not ſtand in the way of, or is no *hindrance* to, the accompliſhment of ſuch a perſon's own *deſires* and *undertakings*.

According to the principles juſt eſtabliſhed, what pleaſure can we expect a creature, ſeemingly ſo *independant* and *undaunted* as a *cock* is, ſhall be able to afford *aſpiring* man, who delights in nothing ſo much as in his being an object of *dread* and *ſubmiſſion* to God, and the

the *whole creation?* How *mortifying* muſt then the *diſdainful* ſtrut of this bird be to him!—And, in effect, we perceive that in thoſe parts of the earth, where the cock undergoes leaſt perſecution, he is however never *careſſed.* In many places the birds we ſpeak of were offered in ſacrifice to the falſe deities. In others they were deſtroyed, under pretence of their being *diſturbers* of peoples repoſe. Sometimes, indeed, they are inſidiouſly well fed and taken care of for *a time*; but it is only, that they may be in a better condition to *kill each other* afterwards *. Sometimes men throw off the *maſk*, and *openly* diſcover the violent *antipathy* they bear to the above emblem of unfeigned *nobleneſs* and *underſtanding*, by ſpilling its blood and torturing it *with their own hands*, on a certain day of rejoicing among them.

If a *dog* is ſuffered to live, and is commonly uſed with lenity by our ſpecies, it

* "Nature," obſerves Montaigne, "has herſelf, "I doubt, imprinted in man a kind of inſtinct to "*inhumanity*; no body takes pleaſure in ſeeing beaſts "play, and careſs one another, but every one is "delighted with ſeeing them diſmember, and tear "one another to pieces." Tom. II. chap. 11.

is becauſe he purchaſes his exiſtence, and the morſels of food he receives, by a moſt *abject*, *creeping*, *fawning*, and *adulatory* conduct. He is content to be attentively obedient to the leaſt *nod* of thoſe who call themſelves his maſters. And indeed, not a little proud are men of the ſeemingly *unlimited power*, they have over him. All methods are put in practice by them to encreaſe if not the authority itſelf, which cannot poſſibly admit of further augmentation, at leaſt the external ſigns of it. For this purpoſe, they are at no ſmall pains to accuſtom him betimes to ſet himſelf in *poſtures* before them, that convey the livelieſt images of the moſt paſſive non-reſiſtance and proſtrate ſupplication. When they ſpeak moſt *favourably* of him, they take care to uſe ſuch expreſſions, as clearly hint at his *dependance* and *ſubjection*. In the language of ſome of them, he is a "*pauvre animal*"—or "*pauvre diable*," in that of others, "a poor fellow." In a word, that ſpecies of dogs, moſt remarkable for *ſervility*, is every where moſt ſought for and *valued*.

CHAP.

CHAPTER THE SEVENTH.

The inquiry into a man's conduct towards irrational beings, *with a view to gain* authority *over them, concluded. He is agitated by a deſire no leſs violent to* reign *over* ſenſeleſs things. *This laſt propoſition fully illuſtrated by a ſingle example.*

IT would be unneceſſary to adduce more proofs, from man's method of acting towards the *other brutes*, of the thirſt for *univerſal monarchy*, which poſſeſſes him.

Let it ſuffice to obſerve *in general*, that thoſe animals which he thinks proper to term wild, that is, thoſe which ſeem leaſt to like his company, and which, by their carriage, appear to conſider him with leſs *eſteem* and *regard*, are theſe he takes moſt pains to become maſter of, and perſecutes with the greateſt *rage*. There are, it is true, ſome exceptions to theſe maxims: but, I imagine, ſuch exceptions will be found always to proceed from the ſupe-

rior force of ſome *intereſted* or *vain* caprice, and not from any *tenderneſs* or *mercy* towards the *diſreſpectful* animals.

One beaſt, as the *bear* for example, may be preſerved, either becauſe his tricks are pleaſing by reaſon of their *aukwardneſs*, or becauſe men acquire money by making a ſhew of him, or becauſe they are *proud* to be in poſſeſſion of this and ſome other brutes, as lions, tigers, elephants, leopards, &c. on account of theſe laſt being *ſcarce*, that is, not eaſily purchaſed by other men, and alſo, becauſe it flatters their vanity, when they conſider themſelves as the *mighty proprietors* of ſuch *formidable animals*. We therefore make no difficulty in granting, that ſome birds, beaſts, or inſects, may be fed and cheriſhed, on account of their aukward attempts at ſpeaking and ſinging, their ridiculous and miſchievous tricks, or for ſome other reaſon equally vain; but theſe exceptions, it is apprehended, do not at all invalidate the above reaſoning, becauſe what had been maintained all along in this diſſertation was, that unleſs men are induced by ſome more powerful caprice or inclination of ſelf-love to act

in

in a different manner, they will *deſtroy* all ſuch irrational creatures as diſcover no great *fear* of, and *humility* towards them.

By the *anger* with which men are often enflamed againſt *inanimate creatures*, as *ſtones*, *trees*, &c. when theſe laſt ſeem to oppoſe their deſires, it is evident, mankind pretends to *authority* over *ſenſeleſs things alſo*. *Anger* is raiſed in us by the failure of any being in a point, where a compliance with our inclination was expected, not as an act of favor, but as an act of *juſtice*. When, for inſtance, a man ſtumbles againſt, or is thrown down by a *ſtone*, and that he *angrily* turns towards it, his look may be conſtrued, pretty much to the following effect:

"*Unjuſt* creature! why did you do me "an injury, who have done you none? "Had you *rebelliouſly* reſolved to do me "no good, you ſhould not at leaſt have "done me evil.—*Malignant* and *envious* "wretch, ſince you ſo audaciouſly and "wantonly ſet yourſelf in oppoſition to "my well-being, and ſo eagerly coveted "to make me *fall to the ground*, why did "you not take ſome other opportunity

" of executing your deſign, beſides the
" preſent? Why ſo *ſpitefully* ſeek to
" *humble* and *ſhame* me, before my peo-
" ple? You have made thoſe who kept
" me company, that is, my *pretended*
" friends, but *ſecret* and *irreconcileable*
" enemies, to rejoice over me. They
" can ſcarce forbear expreſſing openly,
" by that moſt unequivocal of all lan-
" guages *laughter*, the *joy* they receive
" from my *misfortune*. I was *forcing* a
" paſſage into their eſteem and admira-
" tion—I was *obliging* them, however
" unwilling, to *value and love* me, and
" had in *ſome meaſure* ſucceeded. But
" you, in an inſtant, deprived me of the
" fruits of *all* my labor. I am now far-
" ther removed from the accompliſhment
" of my wiſhes than I was ſeveral months
" or years ago. Obſerve, how *joyfully*
" they ſeize the preſent occaſion to with-
" draw from me that *conſideration* which,
" by many battles glorioufly won, by
" many intricate negotiations dextrouſly
" and ably conducted, by many arduous
" inquiries, and laborious ſtudies, I had
" at laſt wreſted from their *hard* and

" *niggardly*

" *niggardly* hearts *. Their contracted " minds, guided by their cold and jea- " lous breaſts, will not now remember " any of my former battles, ſieges, nego- " tiations, or ſtudies. Their eyes are " open only to behold *my preſent humi- " liation* with ſecret ſatisfaction. It is a " poor conſolation for me to reflect, that " the ſentiments of *contempt*, they now " ſo willingly entertain for me, being " built on ſo weak a foundation as my " having *fallen in a field*, muſt, whether " they will or no, ſoon vaniſh, and leave " me, in all probability, in the ſame " ſituation in their opinion in which I " was before this unlucky accident hap- " pened—the *preſent humiliation* is what " I alone conſider; it is it that mortifies " me; and as you are the *unjuſt* and *trai- " terous* author of it, I hate, deteſt, and " eagerly deſire to be *revenged* of you."

* " *Eſteem*, admitting every requiſite to its for- " mation preſent, and thoſe are not a few, is of *very " ſlow growth*; it is an *involuntary affection*, rather " apt to give us *pain than pleaſure*, and therefore " meets with *no encouragement* in our minds."

Mr. Fielding's Eſſay on the Knowledge of the Characters of Men.

CHAPTER THE EIGHTH, and laſt.

General reflections on the principal ſubject treated of in both Eſſays.

SUCH is the *tyrannical* diſpoſition of mankind towards *one another*, and towards the reſt of the creation. In the manner, briefly taken notice of in this and the former Eſſay, do they labor to enforce a *thorough* compliance to their deſires from *every* being: and the expreſſions of *rage* and *revenge* ſuppoſed uttered by them on the leaſt diſappointment their hopes may be croſſed with, are not exaggerations, but rather *too faint* repreſentations, of their *real feelings*, on ſuch occaſions.

Let us then liſten no longer to the *ſeducers*, who would perſuade us, our nature, even in its *fallen condition*, and *unrectified* by God's grace, is capable of a *ſteady* purſuit of what is *moderate*, *benevolent*, and *juſt*. Let us no longer be deceived by ſome *ſpecious* actions of *unbelievers*, which, though they may not be altogether deſtitute of a certain *moral goodneſs*,

goodneſs, yet proceeding from a heart *radically corrupt*, could not, by any means, have been generated by that *purity of intention*, which alone brings forth actions, that merit being called, what logicians term, *ſimply good*. In the *pretended* good actions of all unbelievers, as well as in thoſe of believers, whoſe faith is not animated by *charity*, the doers refer ſuch actions to no higher principle than THEMSELVES; and by that means the actions, if they do not always become vicious, fall at leaſt ſhort of *thorough* goodneſs, which they muſt ever want until they be referred to the *firſt principle*, to wit, THE CREATOR.

To be *good*, is inconteſtably better than only to *be*, as we may infer from what the ſcripture ſays, relative to *Judas*, viz. "*that it were better for him, he had* "*never been born*," which means, that for want of *virtue*, the *perfection of being*, it would have been his advantage, never to have *been* at all. Now if we are ready enough to acknowledge, our *exiſtence*, and the conſtant preſervation thereof, although gifts of *inferior* value to righteouſneſs, are conferred on us by God's

ſpecial

ſpecial providence, why ſhould we ungratefully deny, (as is our cuſtom, if not expreſsly at leaſt *indirectly*) that our *virtues*, when we have any, the greateſt treaſures we can poſſeſs, proceed from the ſame munificent hand to whom we are indebted for our being, though, as was ſaid, it be a *leſſer* good *. If we inſinuate,

* It would even be more tolerable to attribute the ſupernatural gift of virtue to *many* Gods as the poet Simonides, cited by Theophilus in his treatiſe againſt Heathens, did in the following verſes, than to aſcribe the poſſeſſion of a treaſure, whoſe attainment ſo far ſurpaſſes the reach of our ordinary capacity, to our own ſtrength or induſtry. For though the admitting many Gods, that is, Beings omnipotent and eternal, of a nature infinitely ſuperior to that of man, be unreaſonable—it is however, notwithſtanding Bayle's paradoxical ſophiſtry, much leſs laughable in a wretched human creature to fancy he has *many* divine ſuperiors than dream he has *none*.—Simonides expreſſed his ſenſe of our being indebted to the liberality of the Gods for every advantage in theſe words:

"Οὔτις ἄνευ θεῶν ἀρετὰν λάβεν, ἐ πόλις
"Οὐ βροτὸς, θεὸς ἐ παμῆτις·
"Ἀπήμαντόν τε ἐδέν ἐστιν ἐν αὐτοῖς."

In like manner Theognis:—

"Οὐδεὶς ἀνθρώπων ἔτ' ὄλβιος, ἔτε πενιχρὸς,
"Οὔτε κακὸς, νόσφιν δαίμονος, ἔτ' ἀγαθός."

And

ſinuate, we are able to perform a *perfectly good*, and therefore *meritorious* action, without a *ſpecial* aſſiſtance from the divinity, let us alſo maintain, we may, without ſuch aſſiſtance, preſerve ourſelves in *being*. And indeed the performance of a good action, in the ſenſe I all along take the word *good*, implying a *ſupernatural* power, there appears as little abſurdity and contradiction in affirming we can do it by our *natural* ſtrength, as in contending, that when once brought to exiſtence, we may continue therein by our own force.

But the caſe is quite otherwiſe; and that it is ſo, cannot be too frequently inculcated: becauſe *humility* being the *foundation* of virtue, its eſſence, which conſiſts in our being thoroughly ſenſible that of ourſelves we can perform *nothing truly good*, ſhould be ever preſent to our minds. *Goodneſs* is the *fruit*, our Saviour tells us, we cannot bring forth

And the pagan Bias, as we are informed by Diogenes Laertius, exhorts us, in ſtill clearer terms, to refer or attribute to the Gods whatever good we perform:

"Ὅ τι ἂν ἀγαθὸν πράτῃς, εἰς θεὸς ἀνάπεμπε."

without

without him: and in another place he ſays, that without him *we can do nothing*, that is, nothing intitled to be called *good* *. Let us then no longer content ourſelves with being vile copyiſts of *Ariſtides* and *Titus's imaginary goodneſs*, but grow emulous of *that*, we can receive only from God, becauſe it is the only *real* goodneſs, which if we yet have not, that we may obtain, let us pray,

* Well might Dr. Swift, conſidering man left to his own ſtrength, or rather to his own weakneſs, obſerve, that "the longer we live, the more we ſhall "be convinced, that it is reaſonable to *love* God, "and *deſpiſe* man, as far as we know either."
Swift and Pope's Miſcellanies.

A PRAYER.

A PRAYER.

LORD, you have beſtowed on me *exiſtence*, which your divine word calls your *image*, and I return you thanks for the gift: pleaſe alſo to confer on me *goodneſs*, which the ſcripture terms your *likeneſs*;—that likeneſs, my father *Adam* loſt through his preſumption, and which can never be renewed in me but by you, who firſt communicated it. Take from me the *vain boaſt*, by which my corrupt heart endeavours to miſlead me into a belief, that I can do what is *good*, by my own ſtrength *alone*; and pierce me through with a conviction, that not only I cannot, without your ſpecial aſſiſtance, perform any thing perfectly good, but cannot even ſo much as WILL IT.—Make me thoroughly ſenſible that though I enjoy naturally the power of motion—it is only the power of moving in a retrograde manner—of back-ſliding—of going, in a word, after my luſts: but that to come *forward* to you, who are the way, the truth, and the life—I ſhall eternally

eternally be unable to effect, unleſs *dragged* by your Heavenly Father.—To creep in *bye-paths* and *difficult roads* ſurpaſſes not the ability I inherit from my fallen progenitor: but the *right* way—the way of diſcipline—the way of beauty and peace leading to you—I can never find, until your good ſpirit conducts me to it. —Permit me not, like the ſelf-confiding Platonic philoſophers, againſt whom Saint Auguſtine argues, to *boaſt* in the midſt of ſickneſs, and *bluſh* to have recourſe to the only medicine that can reſtore health. This effectual remedy is, as the ſame good teacher declares, no other than *your Grace*. But its ſalutary operations are experienced only by thoſe who, inſtead of arrogantly boaſting of any pretended ſufficiency or happineſs of their own, humbly confeſs their real and thorough miſery *—If hitherto I alſo flattered my-

* "Parum [eſt] miſeris quod ægrotant, niſi ſe "in ipſa ægritudine etiam *extollant*, et de medicina "qua ſanari poterant, erubeſcant. . . . . "Gratia ſanat infirmos, non ſuperbe jactantes *falſam* "*beatitudinem* ſuam; ſed humiliter potius VERAM "MISERIAM confitentes."

De Civ. Dei, lib. x. cap. 19—et 18.

ſelf with a notion contrary to what I profeſs at preſent, it was becauſe the haughty words of the above and of other *wicked* perſons had prevailed with me: but for the future let the mouths of thoſe who advanced ſo iniquitous a tenet be cloſed up, and you will be propitious to the *barrenneſs of every virtue*, that deteſtable perſuaſion had cauſed all my works to be curſed with. Now that I renounce ſuch a *damnable poſition*, inſpired by *human conceit*, reſtore to me the produce of years which, like a *devouring locuſt*, it has conſumed; and make thoſe *ſeeds* to proſper abundantly, which I now ſow, no longer in my *own name*, but *yours*. Heretofore, I confided in my *own bow* and my *own lance:* now, it is in *your name alone* I hope to blow away the vices, my principal enemies.

Lay then your hands over mine, and the arrow I ſhall ſend forth againſt my foes will be *indeed* an arrow of ſalvation. As you are the *vine*, let me, who am a *branch*, and who profeſs to receive ſap only from you, the *root of Jeſſe*, no longer continue withered and without fruit. I have been toiling all night in hopes of taking

taking a large draught of *virtues*, but they always eluded my labor: yet now that I caſt my net by *your direction* to the *right*, let it not return empty to me, as before.

Do you raiſe up for me the *houſe of righteouſneſs*; for, ſhould I attempt to build it without your aſſiſtance, my labor will prove moſt contemptibly vain. Its *ſtone wall* will ever remain *ſo low*, that the *fox* ſhall delight to leap over it frequently in deriſion. And ſo far ſhall I be from ever having *ſubſtance* enough to complete the edifice, that my imprudent attempt will continue to afford an eternal ſubject of mockery to all nations, who ſhall ſcornfully remark, that I began a coſtly ſtructure, without having previouſly formed any eſtimate of the charges neceſſary to bring it to perfection: wherefore, as they will add, there it lies an *unfiniſhed*, *uſeleſs heap*, preſenting to every beholder's view a perpetual monument of the architect's improvident preſumption. Do you, Lord, guard my ſoul, which is your *fortreſs*, and the efforts of the vices to become maſters of it will always terminate in their diſappointment. But,

ſhould

ſhould I perſuade myſelf I am able to ſecure it ſufficiently by *my own* indefatigable vigilance, woful experience will, in a little time, convince me of the folly of ſuch confidence: for the enemy ſhall no ſooner ſit down before it than they will carry it, either by ſtorm or ſurprize, deſtroying my *young offspring*, that is, my *feeble deſires* of perfection, with *famine*, to wit, the abſence of your *word* and *grace*; and maſſacring, with the *ſword* of violent temptation, my *more advanced progeny*, by which are deſigned my *human virtues*, and laudable habits: in ſo much, that not a *ſtone* ſhall remain over *another*, that is, no good work ſhall be placed ſolidly on you, the *corner ſtone*, in the ill-fated city; and inſtead of the melodious voice of you, the *bride-groom*, on eſpouſing *your bride*, *my will*, being heard within its precincts, nothing ſhall ever more reſound therein, but the tumultuous uproar, and diſcordant hiſſings of *divers impure beaſts*.

To have any dread *whatſoever* of your *holy* and *terrible* name is, I confeſs, a *deſireable* gift. It is better to entertain even a *tranſitory and inſufficient* appre-

 henſion

henſion of your judgements, than to harden one's heart intirely like *Pharaoh*;—to demand haughtily, like him, who is the Lord?—or, after the example of *Achab*, and ſuch as drink iniquity like water, to ſeem to ſell ourſelves to the practice of *every evil*.—But ſtill, woe to me, if I attempt to enter your *holy land* by *two roads*, whereas you are only acquainted with the *narrow way to the right*, which is that of *daily crucifixion*, where we are to *follow you*, bearing the *reproach* you firſt endured, as an example to us.—Woe to me, after all, though I ſhould *bleſs you and your people*, uttering for that purpoſe the *very words* you put into my mouth: for, unleſs I am alſo *really* numbered among the *thouſands of Iſrael*, your ſervants, there is no *beauty* in my praiſe—my parable proceeded originally from a love for the *wages of iniquity*;—and it will not prevent my being at laſt *ſlain in battle* by the keen-edged ſword of your vengeance.—Woe to me, though I ſhould *propheſy* and *work wonders* in your name, if nevertheleſs I continue a *doer of evil*.—Woe—though your *grand and impetuous ſpirit* ſhould, *at times*

times RUSH upon me, if it *dwell not always* with, and *envelop* me completely.—Woe to me, in fine, ſhould I even perform, now and then, ſome *morally good* actions through *fear* of you, like *the Egyptian midwives:* for though, in this laſt caſe, you, becauſe you are *very gracious and magnificent*, may build me an houſe *here below* as a reward for ſuch *humanly juſt* works, done through a *ſervile dread* of your *ſtrong hand and extended arm*; —ſtill theſe *filthy rags* of *defective* and *ſhort-lived* equity will never have power to induce you to go and prepare *an habitation* for me in the EVERLASTING MANSIONS:—for there, the children of *ſervants* are not to abide, but thoſe of the *free-woman*.—None whom you have not adorned with the *nuptial robe*,—to wit the love of *preference* for you, is to repoſe in them—No one is even to *enter* there, who has not, on every *material* occaſion, placed you *as a ſignet upon his heart and arm*. Make then my righteouſneſs to abound *more* than that of Socrates and Titus—or, when weighed in your balance, it will be found altogether too *light and baſe*, to be laid up in

your precious ſanctuary, which is a repoſitory only for *ponderous* and *pure gold*, or for *ſilver, ſeven times aſſayed*.—Should I content myſelf with amaſſing an heap of theſe boaſted *terreſtrial merits*, and *dream* I was enriched by them—how great and fatal will my ſurprize be, when, *awoke* by the trumpet's ſhrill ſound ſummoning me to your judgement I ſhall riſe and find NOTHING in my hands;—the *pretended treaſures* having *vaniſhed* away with the *applauſe of the wordlings*, among whom they paſſed as *exquiſite* and *rare!*

I again acknowledge, acts of *human* moderation, benevolence, and juſtice, to be, in truth, *your gifts*, though the receivers ſeldom *honor you* for them, but lay them on the *ſacrilegious altars*, they erected to their own *vanity* and *arrogance*.—Yet, I beſeech you, not to ſend me away with only ſuch *inferior preſents*, as theſe *pagan good works*:—for they will avail me little or nothing, *in the evil day*.—Cloath me not with ſo *ſlight a covering*, as that bought at vaſt expence, by inconſiderate men in *Tyre*, *Sidon*, and other accurſed cities of *this world*:—for it will not

hot afford me *ſufficient* protection againſt the *cold northerly wind*, which often blows in theſe parts, eſpecially now, *towards the cloſe of the day*; neither is its texture *compact enough*, and ſo fully free from *apertures*, as to exclude your and the world's piercing eyes from being conſtant ſpectators of my nakedneſs; which its *gaudy appearance*, inſtead of concealing, will, by attracting peoples notice, contribute to expoſe to more general, more prying, and more ſarcaſtic obſervation:—But dreſs me in the *double veſtment* of your and the neighbour's love.—This, though it be not a ſhewy, is a ſubſtantial attire.—This only is able to expel the *frozen evening blaſt*, which experience atteſts, is *additionally penetrating* in the irreligious region where I ſojourn.—This will alone prove ſufficiently *durable* to keep me ever warm, in ſpite of the rigor of theſe *later ſeaſons*,—and moreover, it alone can be ſkilfully adapted by your wiſdom to my *particular ſhape*, ſo as effectually to hide from public view whatever was originally diſproportioned, unſeemly, foul, or ignominious in my perſon.

Keep, I pray, your eyes *fixed* upon *my land*, and refreſh it with *your morning* and *evening ſhower*. Then will it flouriſh, and bear mellow and choice fruit. But if you only water it with the *ſlimy* overflowings of the Nile, its produce will be *rank*, and ſavour of the *turbid ciſterns*, whence it drew nouriſhment and encreaſe. The bread, I beg to receive from you as food, is the *light* and *pleaſant* ſort, with which you confirm the hearts of angels, who *walk in the ſtrength of it to your holy mountain*: while the *onions* and *fleſh*, wherewith you ſupply the Egyptians, is a *groſs ſuſtenance*, which *ſwells* and *deadens* them to ſuch a degree, that they become too heavy to depart from the *pots*, out of which they ſnatched it with unwaſhed and greedy hands.

It is, in fine, from you ALONE I expect the daily dew of grace, together with every other *thoroughly* valuable and *laſting* advantage. By you, my *hands* wait to be taught to wage a glorious war againſt the *vices*: and my *fingers*, to be made victorious over my *imperfections*. My *feet* are impatient until you, who can *alone* do it, ſhall ſettle them immoveably

on

on the *rock*, like *ſtags*. Your *rod* and *ſtaff* are the only objects of my conſolation and hope, amidſt the perils which environ me on all ſides: for to expect ſalvation either from *my own arm* or that of *other men* is, I am ſenſible, *utterly vain*.

My adverſaries confide they ſhall defeat me by their chariots, horſes, arms, their experience in fighting, the multitude, variety, ſubtilty of their ſtratagems, and their innumerable hoſt;—but do you *look* upon, and overwhelm them, by your power ALONE, leſt, ſhould I have any great ſhare in the ſucceſsful encounter, I might *impiouſly* aſcribe the victory to my own *good conduct* and *valor*; and, by thus *robbing* you of YOUR GLORY, become a *defenceleſs* prey to the *weakeſt* opponents on the very next onſet.

If I am to obtain any thing from you by *circumvention*, let it be a *grand* and *irrevocable bleſſing*.—For this purpoſe, I may be indulged the liberty to *ſupplant* as many of my brethren, as I am able.—I may be allowed, by giving you *ſavoury meat* to eat, ſuch as I know your *ſoul loves*—by making you drink a cup of *hidden wine*, worthy to be preſented you

as a draught, and to be *ruminated on*, if I may uſe the expreſſion, by your lips—by approaching near enough to you for you to *kiſs me with the kiſſes of your own mouth*,—and by regaling you with the *ſweet odor of my garments*—by theſe and other love-enſnaring wiles, let me win you to ſet, in an extacy of fondneſs, the *crowns* of one or more of my rivals upon my head.—All this you will look upon as lawful cunning; and will even doat the more tenderly on me, for having thus ſlily ſeized the *critical moment*, when after ſoftening you with my dalliances and blandiſhments, I might make an eaſy prey of your affections, and ſecure them unalterably for myſelf. But preſerve me from daring to filch from you, by any of the artful and intricate involutions of ſelf-love, the ſmalleſt part of YOUR GLORY. —Here a theft would be my ruin.—It would occaſion my being written down in your book as one, who was for ever to remain *barren* of every grace.—It would be the cauſe of my never *proſpering in my days*:—of my being everlaſtingly *a beggar, and in want of bread*:—of my being always *under, but never over my enemies*:

—and

—and of my at laſt ending my miſerable life, after I had long ſuffered every indignity and evil from them, in the opprobrious dungeons of *Babylon*.—

Let then *your mighty name* continue now and for ever, in my eſtimation, the *only* tower of protection againſt whatever evils ſhall aſſail me. Through its efficacy *alone*, may I always expect to perform what is *good*, *well-pleaſing*, and *perfect*, in your ſight. The *nations* may continue to rely on *their own* ſtrength; but, for my part, when I hear any *virtues* ſpoken of, without your being at the ſame time mentioned as the GIVER of them, I ſhall know the language to be, what it really is,—the ſame, which was uſed by the *ſerpent* to ſeduce *Eve* into a preſumptuous *independance*—and ſhall inſtantly ſtop my ears againſt its deadly poiſon.

With theſe diſpoſitions, for which I ſincerely confeſs myſelf indebted to *your munificence*, I cannot fail to pleaſe you, who reſiſt only the *proud*, and ſuch as confide in *their own force*,—but always bleſs thoſe that are *humble*, and *glorify your moſt holy name*, by acknowledging *you* FOR THE ONLY AUTHOR OF WHATEVER IS GOOD.

THE END.

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AN

ESSAY

ON THE

DEPRAVITY and CORRUPTION

OF

HUMAN NATURE.

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ON PRINCIPLES ENTIRELY NEW,

AGAINST

Mr. D. HUME, Lord SHAFTSBURY, Mr. STERNE, Mr. BROWN,

And other late Apologiſts for Mankind.

BY THOMAS O'BRIEN MAC MAHON.

Ab homine homini *quotidianum* periculum.

SENEC. Epiſt. 104.

Heav'n's Sov'reign ſaves all beings but himſelf,
That *hideous ſight*, a naked human heart. YOUNG.

Of all the literary exercitations of ſpeculative men, whether deſigned for the uſe or entertainment of the world, there are none of *ſo much importance*, or what are more *our immediate concern*, than thoſe which let us into *the knowledge of our nature*. Others may exerciſe the reaſon or amuſe the imagination; but theſe only *can improve the heart*, and form the human mind to *Wiſdom*. WARBURTON.

ANALYSIS OF THE WORK.

IN this diſſertation man's *actual* corruption is eſtabliſhed—its *cauſes* inquired into—and the melancholy conſequences which may be apprehended, or muſt *neceſſarily* reſult from it—are laid open.

It is, in particular, ſhewn at large—how all men, being, by their ardent love and inceſſant purſuit of POWER, rivals to one another, are, on that account, each other's *implacable enemies*.

How every individual ambitions, and conſtantly labours to attain, the moſt *unbounded authority*, in oppoſition to the reſt of his ſpecies.

How all Men, by every deliberate act, word, and motion, aim at the above-mentioned *grand* object of their deſires, to wit, *conſideration*, *affection*, and *unlimited obedience*, from the whole Creation.

Some of the principal methods they practiſe, to obtain the chief place in each other's *eſteem*—pointed out.

The abhorrence, men feel againſt thoſe they perceive endeavouring to uſurp the leaſt power over them—and their immediate reſiſtance, on ſuch occaſions—depicted and reaſoned on.

All the Efforts men make to gain power over each other's *hearts*—*vain*.—Thoſe even who enjoy an exterior authority over people, cannot, by any methods whatſoever, purchaſe their *affection*, though that was the *end*, for which they ſo vehemently coveted ſovereignty.

The uſe—or rather the horrible *abuſe*—man would infallibly make of ABSOLUTE POWER, were

were it poſſible to enjoy it, in the extenſive manner he virtually ambitions.

A ſovereign, reigning with the unbounded authority every man longs for, ſuppoſed therefore free from the apprehenſion of puniſhment for miſrule—ſuch a prince would certainly, on various pretexts, —ſlaughter all his Subjects—perhaps he would not leave one of them alive at the end of his firſt year's reign,—&c. &c. &c.

—The futilities late writers mean when they talk of *humanity—liberality—ſentiments—politeneſs—ſenſibility—fine feelings—tears*—&c. &c, ſhewn to be no checks to a man's crimes, in oppoſition to Mr. *Sterne*, and the authors of moſt of the late comedies and romances—proved to be rather aggravations of them, from the greater corruption of *people of Quality*, who moſt value themſelves upon the aforeſaid *feellings—tears—raptures*—&c. &c.

The above matters, together with ſeveral others connected with them—are treated of at large in the ESSAY on the *Depravity* and *Corruption* of HUMAN NATURE.

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ERRORS.

For *ſtrenght* in ſeveral places, read *ſtrength*.—
And for *Doctor Swift*, in two, read *Mr. Swift*.

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OUTLINES of the PLAN.

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abſurd—But the diſcerning Few will not ſcruple to allow that, when the Mind is engaged in the neceſſary Purſuit of any particular Object, the moſt effectual Method to obtain Succeſs, is to view that Object in its moſt alluring Colours.

Even in the Sports of Youth, there may be found a rich and ample Field for Inſtruction:—Let that be cultivated—and thus, by reconciling Inclination with Duty, the Underſtanding will ſoon be captivated by the Heart.

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Such are the general Outlines of the Syſtem of Education, now ſubmitted to the candid Judgement of the Parents and Guardians of Youth:—A ſyſtem, whoſe ſole Object is to form an happy Union of Inſtruction and Amuſement—in a Word, to render,

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"This Work contains ſome excellent Leſſons for the Reſtraint and Government of the Paſſions; and we cannot help expreſſing our Surprize at the Eaſe and Fluency of the Language; it being, as the Author declares, her firſt Attempt to write in our Tongue."

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